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## THE MOTIVES OF THE GOSPEL.

As a necessary requisite to efficiency in promoting the spread of the gospel, we need to bring ourselves completely and exclusively under the motives which it supplies. We must act, and urge others to act, from no motive not found in the gospel itself. It was so with the primitive disciples. In coming under the power of the gospel, they had *died* to the world. Its schemes and pursuits, its hopes, its joys and fears, ceased to influence their thoughts and affections. Having "tasted of the heavenly gift and the powers of the world to come," they had nothing to do with the present world, but from their holy heights to send down upon it a heavenly influence to regenerate and save it. And this surely is the appropriate attitude for those who profess to have *died* unto sin and to be *alive* to God,—and hence to be even *now* living in an heavenly and eternal state of existence. And surely we need no other motives to move men, much less *Christian* men, to their duty, than those furnished by the gospel. Here we may find an appropriate motive for every essential principle in human nature. Let us see if it be not so.

We have an instinctive dread of misery. The gospel reveals a hell of unquenchable fires and of inconceivable horrors. We have a desire of happiness. It discloses a heaven of glorious rest, and of ineffable and immortal joy. We have a love of excellence. The divine character, the sum and substance of all excellence, is exhibited in the gospel in all its ravishing and overpowering charms. We have a natural love of glory, and hence we are told of the crowns of life and the palms of victory, which the spiritual conquerors shall wear and wave before the throne of God and the Lamb. And so of all the natural principles of our being. You may observe here, how the element of immortality enters into every motive. All the power of these motives is drawn from the consideration of the soul's eternal existence; and to a thoughtful mind this invests them with a tremendous energy. We are immortal. The gospel has forever settled this truth. And what an endowment is immortality! Great God, shall we live *forever*, either to utter the eternal wail of the lost, or to sing the everlasting song of the redeemed? Then what is time, what is life, what is earth, to us?

But the great motive furnished by the gospel is, *the love of God in Christ*; and into *this* is poured all the moral influence which even an omnipotent God can put forth. We speak it reverently, but feel warranted in so speaking, that

the moral resources of the universe were exhausted in supplying this motive. And what a conception this gives us of the amazing strength of human depravity, that requires such a power of motive to subdue it, and of the infinite concern for man of a compassionate God who was willing to put it forth. And even this, as a *mere motive*, cannot accomplish the work. The Eternal Spirit must move upon the heart and energize the motive ere the work can be done. But still the motive is wonderfully adapted to affect the heart of man. As depraved and hardened as this heart is, it is still impressible by the approaches of kindness. It has an ear that still listens to the accents of compassionate sympathy, and a chord that vibrates to the tones of affectionate interest, and there will be an instinctive movement of responsive affection towards the source whence the kindness is seen to come. How often the heart which has remained impervious to all appeals to reason, to fear, to self-love, to the desire of happiness and to the dread of misery, has melted, and poured forth the waters of penitence, beneath some subduing exhibition of love. Abundant illustrations of this principle may be gathered from man's temporal history. Have we not seen the victim of justice, under the pressure of its righteous sentence consigning him to an ignominious death, stern and sullen, with hatred in his heart and defiance in his countenance, suddenly break down, and weep like a very child, on assurance of pardon from the relieving power? He could listen to the stern voice of *justice* in gloomy hardihood; but the moment the sweet accents of *mercy* fell upon his ear, his frozen heart dissolved, and the warm and living waters of grateful emotion gushed forth. And so of the victim of vice, who by his excessive indulgence has become degraded and ruined. You may approach him with stern reproof, with clear and convincing exhibitions of his guilt and degradation; you may appeal to his self-respect, to his sense of shame, to his regard for the good opinion of others and for the feelings of his family and friends, and he will remain unmoved and unaffected. But let him be assured of your affectionate sympathy for him,—that *this* is the impulse which urges you to approach him with a beseeching and expostulating voice, and interests you in reforming his life and ameliorating his condition, and he must have lost the attributes of a man if he be not powerfully and favorably affected,—if there do not spring up in his bosom a grateful affection towards you, and he put forth with good will earnest efforts to second yours in his behalf.

Now it is this very susceptibility in the heart of man, to impressions from the manifestations of compassionate interest and disinterested kindness, which the gospel of the *grace* of God peculiarly and powerfully addresses. Perhaps, indeed, this is the only thing in our fearfully depraved nature that God could take hold of in bringing a restorative scheme to bear upon our ruined condition. The great problem to be solved was, to bring a rational and moral creature, in a state of alienation from his Creator, back to his allegiance and love, without doing any violence to the laws of the creature's moral nature or of God's moral system. And this is effected by the wondrous power of love, as manifested on the part of God in sending His Son to *die* for us that we might *live* through Him. We have considered this immense love and the peculiarly impressive and most affecting manner of its exhibition, and we cannot but profoundly feel that if there be *any* influence which can touch and subdue the heart of man, it must be this. Why, this influence was created *on purpose* to break the human heart. And why, oh my brethren in the ministry, should we not throw ourselves more entirely than we do upon this wondrous energy of the gospel, and make the power of our ministry consist in its constant, clear and impassioned

exhibition. Ah, the difficulty is, we do not feel it ourselves as we ought. If our hearts could be brought completely and thoroughly under this influence, we should be flames of fire instead of the poor, dry, inefficient things that some of us are. We might, too, most confidently rely upon our ministrations being made effectual by the mighty working of the Spirit;—*that* is a spirit of love, and delights to energize and send home to the heart this congenial motive when presented and urged by the ministry.

With such a moral power in our possession, why should we so habitually resort to subordinate motives to urge men to their duty? These, indeed, have their place and may be legitimately used, but only in subordination to the *great motive*. Sinners must be told of a fearful hell,—of a pit of damnation, dark and deep, where the fire is not quenched “and their worm dieth not,” and where there is ceaseless weeping and wailing and gnashing of teeth of those who die in their sins. They may be pointed to a world of glory, where the redeemed wear glittering crowns and radiant robes above the brightness of the sun, and sweep immortal harps of gold to anthems that thrill with extacy the universal soul of heaven. But we fail in a *capital* point, we preach not the gospel, when we do not tell them in tones of touching tenderness that “God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life,”—and that “He commendeth His *love* towards us, in that while we were yet *sinners*, Christ died for us.” I must say that I always distrust a revival of religion, where appeals to sinners are *mainly* based upon their exposure to hell fire, or upon the attainableness of heavenly glory. Men who are changed by the fear of hell, or the hope of heaven, are not *converted to Christ*. This is never done, until, by faith in Him, His *love* touches and dissolves the heart into penitence; and so in our appeals to the disciples of the Savior, this is the power on which we must depend. The man moved by it will of himself do every thing which he sees the cause of his Redeemer demands of him. If he can in truthfulness and deep feeling say, “*I love God because He first loved me, and sent His Son to be the propitiation for my sins,*” I need only make a simple statement to him of what the cause needs. To his power, yea, and beyond his power, he will be willing of himself, praying with much entreaty, if necessary, that his gift might be received. Surely, then, it should be our first and main object in appeals to brethren to do something for the spread of the gospel, to kindle up in their souls the *love of Christ*. We may safely leave all the rest to turn upon a clear and simple statement of the existing condition of the cause. *Love*, it is well observed, never asks *how much* duty requires; it never makes conditions, or sets limitations, or talks of *sacrifice*; it cannot do *too much*, it cannot do *enough*. O, I ask again, why shall we not confide in this great power in the gospel of Christ? Why should we, in accommodation to the reigning spirit of the times, address ourselves to the *love of gain*, and that too in the disciples of the Savior? We have even adopted into our benevolent vocabulary terms current on “change.” We talk of making profitable *investments* by our contributions to the treasury of the Lord,—of having excellent *stock* in the *bank* of Christ. Men are actually told, this giving to the Lord is a grand *speculation*, for He pays higher *interest* than any body else; and this language is not intended as figurative,—it refers to a solid revenue in *dollars and cents*. For these appeals are backed up by illustrative instances of persons giving to the Lord, and then, by some unexpected turn of affairs, receiving a large accession to their *capital*. Such instances are treasured up and carried about with us to give impression and point to our appeals, by proving

that contributors to the Lord's treasury will be gainers, and not losers, in their *secular* interests. Now we may be permitted humbly to ask, if the tendency of all this be not directly to foster and strengthen the covetous principle,—if it be not in fact making *gain* of the gospel. But it may be said these instances are *real*, and are clearly special providences, and so legitimately used for the purpose in question. We admit the fact, but deny the inference. If a man gives to the Lord's cause under peculiar circumstances, *trusting* in Him for the future, the Lord may be pleased to reward his *faith* by some special turn of providence, convincing him that it is perfectly safe to “trust in Him and do good.” But the moment he makes the prospect of *gain* the motive for giving, (and this is the very motive presented,) he *vitiates* the whole transaction. But is it not divinely said, “He that giveth to the poor, lendeth to the Lord, and that He will *repay* him again?” Yes, this is a blessed truth; but *how* does he pay?—in bank stock, in the perishable gold of this world? No, no. He has better funds than these. He has gold, but it is the fine gold of the kingdom. He has stock, but it consists in joys at His right hand and pleasures forevermore. This unworthy motive, and all kindred ones, must be abandoned. They degrade and *secularize* our religious charities, and the direct tendency is to dry up the very sources of these charities. Why should worldly motives at all be presented to the disciples of the Savior? They profess to belong to a kingdom not of this world, even a spiritual, a heavenly kingdom, which shall have no end. Then, surely, they should be urged to duty by motives drawn from the nature, subjects, and eternity, of that kingdom.

I suppose it is a sober truth that Baptists, American Baptists alone, have in possession at this very time resources amply adequate for the achievement of the moral conquest of the world;—and why do we not hasten to apply them? O why, my brethren, do we cast our eyes with so much indifference over the benighted myriads of earth, and behold *twenty millions* of immortal spirits annually passing away from heathen shores, unenlightened and unsaved, to the world of retribution? In truth, we have no just conception of our obligations to Him “who has bought us with His own blood.” How little of His boundless compassion and love dwells in our hearts; how puny and contemptible our faith in His word and promises; and how little we realize the blessed privilege of *giving up all* for Christ and his gospel, and looking alone for a reward to that glory and blessedness which we shall enjoy with our Redeemer, when we return from the conquest of the world, made vocal with the songs of universal triumph through our toils and sacrifices. But if it is really so, that God has given His people ample resources for the conversion of the world, and in addition to this has wonderfully removed all obstacles to these resources,—if He has laden them with treasures, and cast up highways to all lands, and thrown open the brazen gates, and given free entrance to the perishing, that these treasures may be conveyed to them ere they die and perish forever, what trembling should seize us in view of the immeasurable and awful responsibility which now rests upon us.

The state of missionary intelligence in this community does not require a review, had we time, of the condition of the world in reference to existing facilities for missionary operations and the universal publication of the gospel. To the Christian, the *whole* world at this time exhibits an aspect intensely interesting. For a number of years past, all the great events which have shaken nations, have left them in a more favorable state for evangelizing operations. An unseen but mighty power has manifestly been directing the movements



and commotions of the kingdoms of the earth to *this issue*. Obstacle after obstacle has been taken out of the way. Existing forces antagonistic to the gospel, such as false systems of religion and philosophy and the customs and prejudices fostered by them, have been strangely losing their vigor and hold upon the mind. A decaying process is rife among the long-venerated institutions of the pagan world, and the pagan and the semi-pagan mind is becoming restless and dissatisfied in its present circumstances, and fast passing into a state of desire and expectation of something new and different from its past possessions. In short, it is assuming a position to listen to and consider propositions for a *change*. The facilities, too, for communicating with all lands have been *contemporaneously multiplying with the progress of these changes*. O, my brethren, what a tremendous and thrilling thought, that the world now stands *waiting* for the law of God at our hands. And if any thing can add intensity to the thought, it is the consideration that God has given us the means and furnished facilities to convey it to them. If this fail to stir our spirits, surely the love of Christ dwelleth not in us,—we have no love to the souls of men,—we have no enrapturing visions of the coming glory of the Savior's kingdom,—and we have reason to fear we have no part or lot in that kingdom.

G. W. E.

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#### GREECE AS A MISSIONARY FIELD NOT TO BE DESERTED.

The following communication from a personal friend was addressed to the Editor under date of "Piræus (Greece), June 19, 1848." We offer no apology for presenting it to our readers. We only request that they give it a careful perusal, and, with the impressions which it cannot fail to make, settle it in their hearts whether they will "abandon forever the work they have attempted for God in Greece." For ourselves, we have for years had but one thought and purpose and prayer for the Greek Mission. Situated as we have been, we have seen many a token of the divine favor and care towards it, not visible to others, which has confirmed our faith and quickened our zeal. The trials which it has encountered in common with other missions, and those, too, which have been more peculiarly its own, have only served to assure us that the Greek Mission belongs to the same honored fraternity with them;—if called to endure like chastening, it has been because God has regarded this also as one of his offspring, and has purposed to confer on it eventually the same blessing. Already, indeed, are we beginning to see the proof of this. Events are at this moment occurring in Greece, analogous to those which in the Burman Mission, six years from its establishment, preceded the baptism of the first two converts, Moug Na Gau and Moug Thah Lah.

[Ed.]

You ask me to write you my impressions in reference to the expediency of continuing the Greek Mission, derived from a personal visit to this station. On the eve of departure from the storied charms that chain me to this shore, and from a ten days' delightful sojourn in the residence of our too little appreciated missionaries here, it is a pleasure to address one who I know feels a deep interest in the aspect of the Greek Mission, and only doubts whether it be the desire of our denomination to continue their efforts here. And at the very outset I must say, and you must excuse the perhaps too positive assertion, I be-

lieve the Baptist denomination in America will be most recreant to the trust which Jesus Christ in confidence has committed to them, if they abandon the attempt to give Christ's pure gospel to the Greeks. Let me allude to some reasons for this opinion.

Greece is a *classic* land, to which the *world*, and most of all, *America*, owes an incalculable debt. I know that we utilitarian Americans are apt to reckon *debt* as a mere thing of dollars and cents; and especially do we sometimes smile with a sort of proud consciousness of superior manliness of mind, when we behold the overweening and almost sickening sentimentalism of some dreamers in classic lands. But, doubtless, there is an extreme either way here; and American mind honors itself when it comes to a just estimate. Again let it be repeated, the *world*, and *America* especially, owes to Greece a *debt which cannot be estimated*. Our travellers, artists and architects, revel perhaps with undue enthusiasm among the beauties and glories of Grecian statuary and Grecian architecture; and Greece teaches them to rear our noble edifices for scientific and civil purposes and for the worship of God, and more, to *carve our Washingtons*. And every man that *looks* at such a structure as the United States Bank at Philadelphia, or at Greenough's Washington, is in part at least indebted to old Greece for the pleasure he feels and the instruction he gains. Our educated youth are employed a large portion of their time over the writings of the ancient Greeks, and our ablest statesmen carry in ripened age their Demosthenes in their pocket; and if there is any such thing as *debt*, men that have had their minds formed and strengthened by contact with such intellects, owe something to the land that has given them their instructors; and more, every man in our community who has availed himself of the services of a lawyer, a physician, a teacher, not to mention a gospel preacher, *owes* something to Greece. The light of the history of the Grecian republics of old gleams up like a Pharos over the sea, and reaches the storm-tost ship of our republic; and how many rocks, on which others have been dashed, the light of Grecian history has enabled us to avoid, no man can calculate; and no man therefore can tell how much on this score we owe to Greece. Once again, Greece gave to the church of Christ a language to deposit the New Testament of Christ in, and such men as Origen, Eusebius and Chrysostom, and the deliverance from pagan persecutors under Constantine, and who can tell how many other Christian blessings; and every man, therefore, that has the New Testament to read, owes something to Greece. I know that the thoughtless man may not weigh the force of such claims; but no man that *THINKS* can help feeling he is a *debtor* to Greece. True, some may suggest, it is to *ancient* Greece,—it is to Homer, to Phidias, to Demosthenes, to men whom we are not able to pay, we are debtors. Yet, comes there not to our minds the natural reply, echoed as it were from the spirits of those venerated men now passed away, "what to ancient Greeks you owe, to their *heirs* repay;" for it was for their posterity they lived, and we have received the heritage designed for them, and *their* debtors therefore we are. And if thus truly debtors, how can we better pay what thus we owe, than by aiding to give Greece not *all*, but the *choicest among* the blessings we have received from her?

Greece has in modern times been a most *unfortunate* and *afflicted* land; and who that has a soul to appreciate the wisdom and goodness of Him who has so made us that it is "more blessed to give than to receive,"—who is there who is not covetous enough of the reward of benevolence, to lead him to feel and act for most unhappy Greece? When the terrific hordes of the

East, the followers of Mahomet, taught by their religion to ravage and butcher, broke like the fiery torrent from a volcano over both extremes of the Mediterranean, and a tremor and shudder of foreboding for the future ran through all Europe, the infidel's yoke, for peculiar reasons, sat lightly on the necks of the people of Spain; but how could free-born *Greeks* bear it? And he that has seen eastern despotism may imagine how perfectly demoniacal it would be likely to be, when crushing down on men all the time struggling to throw it off. Probably no page in the history of the world presents a picture of such bloody barbarity as does the record of the Mahometan rule in Greece. Low cunning and petty treachery have been, and perhaps with justice, ascribed to the modern Greeks; but that very cunning and treachery is nothing else than the ancient Greek magnanimity, and the sublime of patriotism, blinded by the ignorance and maddened by the suffering imposed by their oppressors. If Providence seemed to call America to open her heart and hand to Ireland, suffering for bread, a calm, reasoning, feeling soul, aside from very much of the mere fictitious that has been presented for our sympathy, will see *real* claims, on the ground of which the same Providence seems even more loudly to call on us to open our hearts and hands to a land to which we owe so large a debt of justice as well as benevolence.

Greece has *now* the elements of her ancient greatness in her; and she wants but the renovating influence which a pure gospel can give her national mind, to make her again conspicuous and noble in the eyes of the world. Mark a few items of fact that indicate this.

Even the present *political* aspect of Greece is not so unpromising as it might at first appear. After her successful effort, some twenty or more years ago, to throw off the Turkish yoke and regain her freedom, difficulty arose as to the choice of a king. The old sectional jealousies, as old as the days of ancient Sparta and Thebes and Athens, naturally arose. But it was an exhibition of true moral greatness when all parties, fearful that Greece should be dishonored by their civil dissensions,—all parties came manfully forward and agreed to refer the whole matter to mediating powers. A noble spectacle, however some may think otherwise, has really been exhibited often since, when the people, restive under the sway of a foreigner, a German, who was sent to be their king, and *having him completely under their power*, have borne and forborne, stopping short when the power has been in their own hands, in their *submission* (which the hasty observer might call meanness) exhibiting the truest magnanimity; acting indeed with a spirit of calmness and firmness, such as looks becoming even in such a people as they of England, in the work of gradual, *stable*, political reform, even while France and Italy, their next door neighbors, are rushing headlong into revolution. The true friend of liberty, who feels and acts with an enlightened spirit in behalf of Greece, will in days to come see the fruit of his little sacrifice an hundred fold.

The *intellectual* aspect of Greece is most interesting. The peculiar quickness and sprightliness of the Greek mind is famed the world over. It has given her people a commercial bias, and made her seafaring and mercantile community notorious for enterprise and thrift throughout the Levant. It gives to the Greek ladies, especially in conversation, a fascinating charm which even a Byron could not exaggerate. It has prompted the people as a body to undertake to bring back their language to its ancient classic beauty and surpassing elegance; no grammar but that of the *ancient* language being taught in their schools, (our familiar Buttman being a text-book;) and her authors discarding, more

and more, in modern corruptions, and adopting, more and more, ancient grammatical forms. It has brought forward such poets as Rbegas and Soutzos, whose patriotic odes the muse of ancient Helicon would not blush to hold side by side with Pindar, Anacreon, and others the most illustrious of her ancient votaries. It has called into prominence such a philologist as Korai, from whose deserved fame the most shining names of modern Germany are not ashamed to borrow lustre. It has gathered into the University of Otho (rather of Greece) men who for depth of thought and rareness of learning would be worthy of any nation of Europe. And, finally, it has led to an extensive and well-digested system of general education, which is working miracles for Greece; for, as a specimen, the American may now with surprise and delight enter a female school at Athens and find Greek girls, with their added brilliance of intellect, not a whit behind the pupils of even such a seminary as Charlestown, in the solid and ornamental branches of education; excelling in mathematics and ancient and modern languages, as well as in music, drawing, and fine needlework.

And even the *religious* aspect of Greece is not so hopelessly forbidding as some might suppose. The article of the Greek constitution which allows to all freedom to enjoy their own religious belief, and which at the same time forbids *proselytism*, is not really a strange enactment when we consider the peculiar circumstances under which the Greek people acted, conscious of their own weakness and exposure to other European powers, and proud of their own independence. And though the priesthood of a corrupt church clamor for it, and even enlightened and excellent men of influence among the Greeks still uphold it, hoping for the renovation of their national system and thinking it unpatriotic not to defend and guard it, yet in the advancing enlightenment of the public mind and especially in the improving education of youth, these illiberal features of the Greek constitution must become null. As an interesting proof that this must be the case, though the Greek government require of all teachers of the public schools that they have images in their schools and teach the catechism of the Greek Church, yet the teacher of the female school above alluded to, a most estimable Greek lady, will not and does not comply with either of these requisitions; and yet such is the state of public opinion, that she has the daughters of some of the first families in the kingdom; and no one interferes to compel her compliance with the illiberal statute. And although recently our most inestimable missionary assistant, Mrs. Buel, has been interfered with, and her school broken up, it has been through the influence of a few interested persons; and public sympathy is as manifestly with the *foreign* as with the *native* teacher.

The history of the mission of our Board in Greece has exhibited discouragements. The unhappy excitement against Mr. Buel in Corfu is perhaps one of them. But Christ, we remember, said in reference to such *expected* opposition to his gospel, "When they persecute you in one city flee"—where? Not out of the *country* and abandon the *nation* to eternal ruin;—"flee into *another city*." When Paul was driven from Philippi, the first Grecian town in which he landed, by a mob, did he shake the dust off his shoes against all Greece? No,—no; on he went to Thessalonica, to Berea, to proud Athens itself; and he *would* not let the enemies of Christ drive him from a field that he knew belonged specially to his Master. It would awaken the fear that our missionaries are not what Paul was, if they met not similar opposition; and they and the church of which they are servants, certainly would not be what Paul was,

if they abandoned the work to which God calls them because of opposition. Another discouraging circumstance has been the apparently unfortunate result in reference to the few individuals who have been supposed to be fruits of our missionaries' labors. But let it be remembered, Paul went to Corinth, the proudest capital, the very "eye," of Greece at his day, speaking the language of the people as his mother tongue, and he remained there "a year and six months," and afterwards "yet a good while;" and years after, in writing to the church there, he says that he had baptized there only "Crispus and Gaius and the household of Stephanas," adding, that even now they knew their calling; that "not many wise men after the flesh, not many mighty, not many noble, were called;" saying, still more, that among the poor and the ignorant few that had been gathered into the church, the grossest errors of doctrine and licentiousness of practice had arisen. And would it not be a strange thing if our missionaries had been more successful than *Paul*, when no one of them has ever been able to speak to the people, as Paul could, fluently in their native tongue? Ah, tongues have ceased, as Paul foretold they would; but "*charity*," charity, which, if possessed in truth, will make the church sacrifice and the missionary endure, waiting like the patient husbandman for the early and latter rain,—"*charity never*" should fail.

And here let me say, I feel assured, if this mission fails, it will be the church at home, and not the missionary in the field, that will be at fault. You know them well; and I long had thought I knew them; for some of their number had for years been intimate and attached companions. But I did not know them; for what man knows his own heart until the stern realities thicken around that *try* it. To meet them here, where all the romance of missionary life is vanished, and its real toils and privations crush down upon the spirit; to hear them speak of the difficulties around them, the people set against the truth; to observe the struggling emotion with which *home* was alluded to, and the fact mentioned that some of the warmest early friends of this mission had now abandoned their support of it; to hear the hesitating, tremulous question, coming from woman's lip, "Do you think we ought to yield to what seems to be the wish of so many at home, and leave this field?" and then to mark the instant guarding of the question, lest it should seem to intimate more than was intended; and, more, to listen to the oft repeated and heartfelt declaration of each of the number, "Yes, yes, we are willing to stay and die here, if we can but see our brethren at home less distrustful, and heartily ready to support the gospel in Greece;" to be a personal and confidential sharer of these joys and sorrows and mental struggles of our missionary brethren and sisters;—has given me an impression of the real worth of Christian character such as our less trying walks of Christian effort do not often afford. And, still more, to meet at the missionary's mansion, and to go with them to visit, some of the most intelligent and excellent of the Greek population of Athens, and to mark the esteem in which the missionaries are evidently held, and the interest felt for them *as missionaries*, and indeed the genuine affection of both young and old to those who have been, and still wish to be, their teachers for this life and for eternity; to witness for days these things,—has given me such a confidence as I had not supposed possible, in the fact that God is preparing thus the way for a great and glorious work of grace yet to be seen in Greece. As always in the history of God's planting of his garden on earth, the seed is now sowing which is in his appointed time to make the spiritual waste of Greece to gather a glad greenness, and, finally, to "bud and blossom like the rose." Why, if our missionaries could do nothing

more than Abraham of old in Canaan, simply to erect their private morning and evening altar and daily to *live* religion among the people, God is certainly saying to them, "Get thee out from thy country and from thy kindred and from thy father's house unto a land that I shall shew to thee." Yes, if it were only to have some who *pray* for Greece in that intensely interesting land, who would not be recreant to Christ to shrink from the little sacrifice of sustaining such men and such women as are our missionaries there?

I know not where to stop, in writing from such a spot on such a theme. Only one more thought and I must end. If our brethren in America who have undertaken this work are going to shrink from it, who is to follow in it? I feel as sure as if I actually heard his voice, that our blessed Master is with a tone of the intensest emotion addressing American Baptists and saying,— "You whom I have exalted among the nations as champions and friends of civil freedom, and whom I have prepared especially to be apostles to the land of freedom's ancient home, a home about which she still fondly lingers, suspicious of all who even seem to be her opposers,—you, too, whom I have especially honored, to have a view of all my truth, who have marked my footsteps in rising from the baptismal waters, and whom I have especially commissioned to go to a people in whose language my gospel was first penned, and among a degenerate branch of my professed people, who, among all their departures from my primitive statutes, have yet held firmly the truth that my disciples are to be buried with me in baptism,—are *you* to shrink from the field which I have prepared for you and for none else who love me on the earth? Are you, *American Baptists*, to abandon the land whose soil Paul, my great apostle to you Gentiles, so long wet with the sweat of his toil and struggle, and with the tears of his Christian anxiety and anguish?" Let our men of influence, yea, all our people, ponder these things ere they abandon forever the work they have attempted for God in Greece.

G. W. S.

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### CONDITION OF MANKIND.

More than *seven parts out of eight* of the whole population of our globe are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls, which the earth is supposed to contain, only about *sixty*, or, at most, *seventy millions*, are nominally Protestants. The great mass of the remaining *seven hundred and forty millions* are either Pagans or Mohammedans, or nearly as destitute as either of saving evangelical light. Of these sixty or seventy millions of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in any thing like its purity, so much as preached among them. Of those which, in a large sense of the word, we may call *evangelical* congregations, probably not more than one half, or *twelve millions*, are even professors of religion, in any distinct or intelligent import of the terms. That is, of the *eight hundred millions* of the world's population, but little more than an *EIGHTIETH PART* are even *PROFESSORS OF RELIGION*, in any scriptural form, or claim to know any thing of its sanctifying power. How many of these professors of religion we may calculate upon as probably real Christians,—ah!—that is a question on which the humble, enlightened believer, though he may hesitate and weep, will forbear to attempt an estimate!

Such is, confessedly, at present, the dark and distressing state of the great mass of our world's population. What a little remnant, among all the multiplied millions of mankind, have any adequate or saving knowledge of the re-

ligion of Christ! O what a moral charnel-house does our world appear! What a valley of "dry bones!—exceedingly dry!" "Can these dry bones live?" Yes, they shall live! *The mouth of the Lord hath spoken it.* And even now, amidst the darkness and misery which brood over the greater part of the earth, there are appearances, every where, which promise the approach of better days. A short time since, a large part of the inhabited globe was absolutely closed against the missionaries of the cross. But now it may be said, without exaggeration, that the whole world is opened wide to the bearers of the gospel message.—*Miller.*

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### THE RIGHT SPIRIT.

Those who best knew the pioneers of modern missions assure us that they had enthusiasm, and in full measure too; else they had never been what they were, nor achieved those things which have endeared their names to us forever. Without this, the shoemaker of Leicester had never been able to give the bible to a score of nations in their own language, and, though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual and physical, for the promotion of one great, though better object. The most sublime spectacle that the sphere of human existence or human action affords, is a noble soul thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose,—the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

The same zeal which fired the hearts of the best missionaries, and the same spirit which has controlled and sustained them in their work, should fill and animate the whole body of the church. There is indeed a zeal kindling, and a better spirit pervading the Christian community. But personal and individual responsibility must be more universally felt. It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive. The Christian at home and the Christian abroad are not only brethren, but fellow-laborers also; engaged in the same great and holy enterprise of the same Master, and under the same high obligations to live and labor for his cause. When one goes out as a foreign missionary, his name should not be heralded through the length and breadth of the land, as a voluntary martyr of benevolence, who has made great sacrifices, done works of supererogation, and almost deserved to be canonized. He has done well, no doubt; but no more than his duty. The Lord reward him for his work. Let Christians love him for it, esteem him very highly for his work's sake, and nobly sustain him in it. But let others feel, that if they are Christ's, they also are his missionaries, or his agents, to be employed in some way for the conversion of the world.

To hasten the tardy progress of better sentiments, a higher stand must be taken by the friends of missions. A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to

all the command is given by the Savior, Go; and to every Christian is addressed the Macedonian cry, Come. A risen, ascending Savior above him, and the perishing millions around him, are commanding and entreating him to do something for the conversion of the world.

God spares the Christian's life after conversion, not merely to fit him for heaven, but to use him in carrying on his designs here below. He can be happy only in doing the Christian's work. If all were more busily employed in their Master's vineyard, there would be less of sorrow, and gloom, and discontent. The Savior's plans for evangelizing the world open greater sources of joy, and supply more abundant means of happiness, than the modern church has yet fully experienced, or even explored. A missionary age must be a happy age. Earth would have new charms for the Christian, if this were more fully realized. Next to being in heaven with Christ, would be the pleasure of laboring to extend his kingdom here on the earth. What a wonderful provision of the gospel economy is this,—to make frail men agents in bringing the nations unto Christ,—the messengers of light and life, of spiritual freedom and eternal joy, to the slaves of superstition, the captives of sin and Satan. Surely it is a pleasant thing to live. It is a goodly thing to live. It is a noble, glorious thing to live, if life be not wasted, but spent in carrying out such designs of Heaven, and scattering such blessings among men. That Christian who is unmoved in a time of missionary awakening, has reason for anxiety and alarm. The world will sooner or later be converted; and can he endure the thought of dying without having himself done any thing towards effecting its conversion?

It ought to be proclaimed from the pulpit, and taught in the Sabbath school, it ought to be written on our phylacteries, and engraven on our door-posts, that every Christian is designed to be, in some sense, a missionary. He should first inquire whether he is called personally to enter the field. If this is not expedient or feasible, let him go by his representative, whom he helps to support. Let him go in prayer, in spirit, and in sympathy, with those who can go to labor and die in heathen lands.

Young converts, when glowing in the first warmth of Christian love, are in a proper frame to receive right impressions of duty, if the influences without correspond to the obedient desires within. If the church stand on as high ground as their religious obligations demand, if missionary intelligence is circulated, correct principles of duty taught and enforced, and a missionary atmosphere created, the new convert will always be converted into the spirit of the older Christians, and at once rise to the high standard which they maintain. While the spiritual conflict between the divine influence and the rebellious and stubborn will is carried on in his struggling and agitated bosom, he will feel, that, if he be converted at all, it must be into a missionary church. In the first gush of his holy love, let it be whispered in his ear, that he is a missionary now, to live, not only to perfect his own faith, but also to strive that others may be saved. Such a sentiment will find a ready response. The pliant desires of his ardent soul will clasp around such a truth, with a firm and sweet embrace. Correct impressions, made on his first entrance into the new world in which he finds himself, will be permanent. The right bias received at such a time, can scarcely fail to be retained through life. His first inquiry will be, "Lord, what wilt thou have me to do?" And in that way in which he can do most to promote the world's conversion, and the extension of Christ's kingdom, he will joyfully labor, whether in this sphere or that, whether at home or abroad.

Is this a visionary idea? Is such a state of things in the Christian community impossible, or improbable? No; it has been already, at least partially, realized. It was realized in the first,—the missionary, age of the church. Its record is incorporated into the volume of sacred writ, and stands there for our instruction. By the present generation it should be renewed, and more fully carried out. There must be a revival of the same consecration of self and substance, and the same appreciation of the paramount importance of Christ's kingdom in comparison with all the petty affairs of life, before we shall witness that general spread and triumph of the church over the whole earth, to which prophecy points us, and for which the faithful earnestly pray and anxiously wait. The first attempt of the church to evangelize the world did indeed but partially succeed. But the causes of their failure of entire success are now manifest. We have the light of their example to guide us on our way. We have all the experience derived from the attempts made since that time. It is no experiment we make.



It is not an unknown and unexplored path in which we are required to tread. We behold not only the success, but also the wrecks, of those who have gone before. We see the rocks on which they have split, and, if we are wise, may avoid them. We have the same principles and doctrines on which to build our hopes, the same written command, and the same promise of divine agency and success which they had, and also the experience of those who have gone before, to assist us in making a more successful trial. There has never been a time, when, to human view, the work could be prosecuted with such reasonable expectations of a full and glorious consummation, as at the present day. The fields seem white for the harvest, and nothing waits but our recreant selves.

There is a vague impression resting on the minds of many, that the great enterprise of the world's evangelization will be accomplished in some unknown, unexpected, and perhaps miraculous manner. What are the secret purposes of Jehovah, what miracles he may perform, or what unforeseen revolutions he may bring to pass, we do not, and we cannot, know. But whatever wonders he may work, he has promised no miraculous agency to effect those things which he has commanded the church to perform. And until we receive a new revelation, or a new commission, we should labor in the same manner as did the inspired disciples to whom the charge was immediately given. Now, as then, the application of divine truth will effect the work. The preaching of the cross will still conquer and subdue the world, and transform every vanquished soul into a friend and an ally. The impetration of the Spirit will give efficacy to means, and insure success. Christ is himself the great leader of the enterprise, and it cannot fail. All power is given unto him, and he must, he will, conquer. And the revelation of his final triumph has been made to us, because we have a part to act in accomplishing the work. Human means and agencies are to be employed, and the whole moral power and resources of the church are to be husbanded, and directed in reference to this grand result. Far-reaching plans are to be laid; an immense amount of labor is to be expended; and great revolutions are to be effected, greater than the world has ever yet witnessed.

There must be a revolution of sentiment, a mighty change of opinion. And this must be wrought by voluntary and special effort, made for this specific purpose. The Christian community must be made to believe that the missionary cause is not only more vast, but nobler far, than any other in which men are, or can be, engaged; that all other enterprises and purposes of life, all hopes raised, and ends realized, sink into insignificance when compared with this. This opinion may already prevail to some extent; but it must be made universal in the church. It must be interwoven with all her sentiments, opinions, and doctrines. Christians must learn to prize worldly wealth, only because it may be used for carrying out God's plans of mercy here on the earth. They should covet learning, and discipline, and eloquence, and the power of moving and governing men, only because they are fit offerings to be laid on the missionary altar. Every thing should be rated by its tendency to promote the great enterprise of a world's salvation. Then would they count themselves valuable in the Christian economy, chiefly as means to greater ends. Then would the salvation of every soul be twice joyous; once, because a soul is saved; again, because another laborer is added to the gospel band, and the moral power of the church increased.

True, other enterprises beside the missionary cause are important. Other objects, public and private, demand attention. The multifarious interests of life, which concern and occupy mankind, are not to be neglected. But the salvation of the human family should be the chief object of human effort, as it was the great purpose of the Savior's life and death. All other purposes and objects are minor, subsidiary, relative to this.

There must, also, be a revolution in the church as to conduct, habits, and objects of pursuit. Christians must be brought to identify themselves generally with the great work of the world's conversion. From principle and from habit, they should make every thing else subservient to this. No strength should be lost; no energies wasted; no power expended; unless it will in some way promote the great design. The moral and physical resources of the church must be called out, and employed. The reflex influence upon the church itself would be immense. Not only would it purify and elevate the Christian stand-

ard, but would develop energies tenfold greater than we have ever known. Neither kings nor empires, philosophers nor schools, have exerted that influence which the church might exert, if the whole Christian community were so interested and directed, so trained and disciplined, that all should harmonize and cooperate for the promotion of this work. It is the unmeasured might of the mass, exerted in the power of the omnipotent Spirit. But the mass must be enlisted, harmonized, and employed. As in the Roman army every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus open a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions, are impregnable to the spiritual hosts of the Redeemer.

In the first age of the church, what wonders were wrought by a little band of Christian soldiers, with only the naked cross, the Holy Spirit, and the spirit of sacrifice. With the same spirit of sacrifice now, and with her present resources, what, under God, could she not accomplish? How long before the idols of the East would be broken, and scattered to the four winds of heaven? Buddhism and Brahminism, fetish-worship, caste, suttee, and all heathen rites and abominations, would be swept from the face of the earth. Before the light of the gospel they would vanish, like darkness at morning's break. They would flee away, and there would be no place found for them any more.—*Prof. J. A. B. Stone.*

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## American Baptist Missionary Union.

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### DESIGNATION OF MISSIONARIES.

#### INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

*By the Foreign Secretary.*

In the November Magazine, p. 437 of last vol., some account was given of the public religious services held in Boston in view of the near departure of several missionaries under appointment to eastern missions, Messrs. Jewett, Van Meter, Moore and Benjamin, and their wives. We have concluded, after a little delay from causes which need not be stated, to publish some extracts from the "Instructions" then delivered, together with the addresses by Rev. Messrs. Neale and Church. In publishing the extracts we owe perhaps a word of explanation to our home readers. They are designed mainly for the eye of our missionary brethren abroad, all of whom take the Magazine, and read it; and who all, in remembrance of things which they have seen and felt, will comprehend, in a way in which home readers may not, the pertinency and seasonableness of the sentiments therein expressed. At the same time we hope they will not be wholly devoid of interest to those of our readers who are here at home; and perhaps they will suggest some subjects of profitable reflection.

Delay in sending reinforcements.

There is another class of trials to which you will be exposed; such trials, we mean, as may grow out of the employing of fellow-laborers; or, to state it more accurately, the omission or supposed neglect to employ fellow-laborers in such numbers and of such character as may in your judgment be needed. The severest trials to which missionaries have been subjected, at least some of the severest,—and we fear in certain

cases the premature prostration and death of valued missionaries,—are traceable directly or indirectly to this cause: the severity of the trials having been aggravated in the cases alluded to, by influences against which you will do well to guard.

The nature of this class of trials, and the way to meet them, will more fully appear if we state in what circumstances they ordinarily occur.

Our first illustration is in the solitary position of a missionary who, in consequence of the removal of an associate laborer by death or other cause, is left to bear alone the weight of his charge together with the superadded burden devolved upon him from his now absent brother; although before he was barely competent, with the countenance and coöperation of his fellow-laborer, to bear his own burden. Witness the late condition of Hongkong station, of Akyab, of Sandoway, and of Nellore; not to designate others. On your arrival at your respective stations, the other members of our missionary stations remaining as they were at our last advices, it will be our happiness to be able to state that *every* occupied station of our Missionary Union in Asia, with the exception of Amherst in the vicinity of Maulmain, is in charge of *at least* two associate missionaries. And this will be in accordance with our approved and settled policy, as being indispensable not only to the health, comfort and highest usefulness of each individual missionary, but to the right measure of security for the continued occupancy of a station, and for the perpetuity of our missionary work in any place; to say nothing of the preservation of what has been already accomplished and of investments of property, labor and character. But this desirable state of things may not long continue. Even while we are here, causes are in operation, which will soon sever in twain some of our little missionary companies, and one and another and another will suddenly find that helper and friend is gone. And such, at no distant day, may be the order of Providence with some of you; and you will look to your native land and to the Missionary Union with irrepressible yearnings and confident expectations of speedy succor.

Closely analogous to this class of exigencies, and sometimes affecting the same identical stations, are those in which missionaries have labored long and successfully in their allotted spheres, but their strength begins to wane. Toil and exposure, heats and damps and pestilential exhalations, and fever, and unalleviated, unintermitted cares, and sympathies poured out like water, have done their work. The laborer must retire to rest a while,—the weak to recover strength, the dying to live again. But how shall he leave in the wilderness his precious charge? the church he has gathered, his schools, his native assistants, his hopeful inquirers?—Perhaps disease has laid upon him its *deathly* grasp; and in the near and certain prospect of closing his earthly labors, he calls as from the chambers of the grave for helpers,—successors,—men who shall enter into his labors, who shall reap what he has sown and gather where he has sowed. Such was the cry of the lamented Comstock. So Reed and Slafter and Crocker and Clarke have called. So Goddard and Abbott and Bronson *may* call, and others whom we forbear now to name.

Another class of exigencies demanding earnest regard, are consequent, but not the less urgently, on the superabounding grace of God bestowed on his missionary servants, opening wide doors of usefulness, giving to his word free course, multiplying believers,—churches,—raising up and presenting for culture and employment a native ministry. The missionary abides in strength; his hands are made strong by the mighty God of Jacob. But who are all these? They come as clouds, and as doves to their windows. The fishers of men have cast their net as the Lord had said unto them, but now they are not able to draw it by reason of the multitude. Thus God has added increase to the Karen Mission. He has not only filled their bosom with sheaves, but he has poured them out a blessing till there has not been room to receive it. And so we trust it may one day be with you; when converts, made willing in the day of God's power,

shall be multiplied like the dew of the morning. But the very plenitude of God's bounty may add labor and sorrow. If helpers be withholden, the bending harvest may perish before your eyes in the field, because there are so few to garner it.

These specifications which we have made, comprise the more obvious and ordinary occasions demanding missionary reinforcements; and assuming that your lives are graciously prolonged for a term of years, they will in one form or another be realized unquestionably in your own missionary experience. You will feel, and deeply feel, the need of additional helpers. You will look to your brethren and fathers and friends, with whose countenance and by whose aid you now go forth to the help of others, to fulfil the like service on your behalf; and you will urge your arguments and pleadings, such as you will deem unanswerable and sure to avail. And they *will be unanswerable*, and such as might move a heart of adamant. *We*, too, shall feel their power, and shall bow down oppressed and burdened beneath their crushing weight. But will helpers be sure to come? Will they come at the time of your earliest need? And will they come in numbers answering to your demands?

In replying to these inquiries and endeavoring to shield you in some measure against the disheartening influences of bitter disappointment, be it far from our thoughts to provide pretexts and palliations wherewith to relieve ourselves from any particle of the obligations which rest upon us to stand by and strengthen and succor you to the fullest extent of the ability which God may give us. These obligations we cheerfully recognize in all their force; and it is our hope, God helping us, to fulfil them in letter and spirit, though we thus speak. Nevertheless, there is cause why we so speak; and the time *may* come when you will need to review the thoughts we now suggest to you, and to give to them all their weight.

Permit us, then, to exhort you, in the first place, to form a *complete* conception, and to maintain it as a *settled habit of your mind*,—as to what you are, what you are to do, and in whose service preëminently you are engaged, in the enterprise which you are about to undertake. You go out in the employment, it is true, of the American Baptist Missionary Union, and of their brethren associated with them; and you bind yourselves to be fellow-laborers with them and for them in the stupendous work of evangelizing the nations among whom they send you. You consent to labor, for so Divine Providence directs you, in places where by other hands they have begun the work; and you bind yourselves to certain principles and forms and spheres of employment, as mutually agreed upon. But this is the earthward view. These are arrangements which come necessarily of human weakness and of mutual dependence. The higher, juster view is that which holds you as missionaries of Jesus Christ, called by *him* to this work, called as *individuals*, to do *his bidding*. And the agency of the Missionary Union is simply that of a co-laborer, placing you where *that work* is to be done and providing the requisite instrumentalities. Now, what is the work which *Jesus Christ* gives you to do? *That work* do. It is work which you, as individuals, *can* do. It is not the work of another. It is not dependent absolutely upon the coöperation of others. You may do it alone, or you may do it in concert with other's, as God's providence may appoint to you. You may do it in ten years, or in twenty years, or in one year. And when it is done, though ours may be only begun, your responsibility is ended, your record sealed up, and your reward on high. Such, as we understand, was the conception formed of the missionary work in the beginning. The missionary was a missionary not of man, neither by man; but of the Lord Jesus; in whom it had pleased God to reveal his Son, as in the apostle Paul, that he might preach him among the heathen. It was so with Judson and Mills and Hall and Newell. The missionary churches called not *them*, they called the *churches*. The *Holy Spirit* called *them*,—the Holy Spirit said unto the church at *Antioch*, separate me Barnabas

and Saul. When, therefore, helpers fall around you and none come to supply their vacated places, when strength begins to fail and your sun seems nigh to its going down, or when by the rich grace of God the fruits of your labors are spread abroad beyond your power to gather in, *remember*, then, that it is *Christ* for whom you labor, it is *Christ* who assigned and has blessed your service ; it is *Christ* who is still with you, who devised all the plan, with whom is all power, who will provide for the exigencies of his own cause ; and to whom, toiling or suffering, living or dying, you may confidently commit the whole disposal of yourselves, your labors, your hopes, and prayers, and fears.

A second suggestion closely allied to the preceding, but sufficiently distinct in its bearings to justify specification, is,—Refrain heedfully from *laying out* work for yourselves or others beyond what yourselves can perform, except as you have the express concurrence and authorization of your brethren and of the Missionary Union. If work is laid upon you by the providence of God, He will give you strength to perform it, or at least to glorify Him by a steadfast endurance. What we mean, is a voluntary assumption of new and varied obligations ; as in the wide extension of your missionary tours and multiplication of out-stations, or in the assumption of new forms of labor, such as translations, organization of schools, instruction of native teachers and preachers, and the like.

Abstinence like this, we are aware, is to the missionary one of the most painful forms of self-denial which he is called upon to endure. And the temptation to an opposite excess is one of the most plausible and constraining to which he is likely to be exposed. Opportunities to do good are opening on every hand,—*great* good,—*surpassing* good,—good that must be accomplished, and that *can* be, in its *incipiency*, by him. And it was to *do* good that he went abroad ; for this he was sent by his brethren ; and in laboring to effect good the most successfully and abundantly, he may assuredly rely on their approval and coöperation. But let him beware. He may plunge himself unwittingly into inextricable embarrassments, and pierce himself through with many sorrows ; or he may sink to a premature grave. Missionary history with *us*, my brethren, has on record some sad illustrations of this. It has been found that such drafts on the liberality and promptitude of the home laborers are not in all cases duly honored. Appropriations of funds and designations of fellow-laborers have fallen far short of the demand ; and well-devised methods of evangelization, yet prematurely begun, have served chiefly, in some instances, to distract the attention and exhaust the resources of the laborers engaged in them, and to raise hopes only to be dashed to the ground. There is yet another aspect to be noted. A question of moral right, of official obligation, of common honesty, is involved. The missionary has *no right* to *pledge* the Association in whose behalf he goes abroad and to whom he looks for support and aid, beyond what they explicitly authorize. He has *no right* to create a *necessity*, we mean by *voluntary* adoption of *unauthorized* measures, that new associates be sent to him or additional appropriations be made, on pain of loss of past investments, and the shame of flagrant failure. This is doing a work not his own. It is virtually assigning work to his brethren ; and this, not as the ordinary and necessary consequence of doing his own work, for then it were right and honorable ; but in *leaving* his proper work in order to make work for others. And hence it is not strange if disorder and anxiety and waste and disappointment come of it. Nor is it waste and disappointment in his own immediate sphere simply. Unauthorized extensions of plans of labor in any one department, by its central connexions may throw irregularity and waste into all. They all draw from a common reservoir. The Executive of the Union may be undesignedly circumvented in the prosecution of *their* general plans, and constrained to adopt measures of secondary expediency in themselves regarded, the absolute free-

dom of election being virtually wrested from them ; and thus they may come under a responsibility for acts and results which of right should be charged upon others.

Shall the missionary, then, shut his eyes to the opportunities of increased usefulness opening around him, and shall he withhold his hands from doing good when it is in the power of his hands to do it? Not at all. Let him do with his might what his hand findeth to do ; but let him see to it that it is work which *his hand can* do ; and that its *growth* upon his hands be *natural*, in the order of God's providence and according to the measure of His grace.

And this leads us to

Our third suggestion ;—Whatever the demands and opportunities and promise of large results to missionary labor, whatever meets *your eye* or pierces your ear, that moves your heart or nerves your hand to toil, fail not to be heralds and monitors of the same to us at home. Be *our eye* and ear. Yours is a twofold service, to bear from us to the heathen messages of love and mercy,—redemption, life, salvation ;—and again, to bring back to us, not only the songs and thanks of the ransomed ones, but the cries and prayers of millions yet waiting to be rescued. Be not false to your trust. Nor be discouraged, though you wait long for answering tokens from us. Fulfil at least your part. Free *your garments* from their blood. And if the heathen perish through *our* hardheartedness, our love of ease, our love of worldly honors, our love of wealth, our destitution of His spirit who gave himself a sacrifice, even unto death, for the sins of the whole world, then on us be the guilt, and by us be the account rendered at the judgment of the great day.

Fourthly. If disappointed of the succors you hoped for, and of which confessedly you stand in need, beware of aggravating the bitterness of the trial, nor cut asunder the sinews of your strength, nor do your brethren what might be grievous wrong, by giving way, even for an hour, to harrowing thoughts of desertion or voluntary neglect, or of disparaging indifference to yours in comparison with others' claims, or of drowsy forgetfulness, on the part of your brethren at home, and specially of those who are put in charge of the missions to see that they be rightly conducted and sustained. There may be hindrances you know not of. The sympathy on your behalf, the solicitude to send you succor, the bitterness of disappointment, may be kindred in their bosoms to your own. "To will is present with them ; but how to perform that which they would, they find not." These hindrances may be twofold. There may be a deficiency of right men. Yourselves know what this deficiency is at the present moment. Of the five recently appointed missionaries now ready to embark for eastern shores, no two are destined to the same mission. They are distributed one by one according to the greatest supposed exigency :—and where there is one, there should be five ;—not to speak of other missions, whose claims are for the moment apparently overlooked, though they were carefully poised one with another in the anxious deliberations of the Committee, before the final designation was made.—Or there may be a deficiency of funds,—a deficiency more liable to exist, a deficiency that more uniformly exists, than any other ; a deficiency which at the present hour and for *half the period of our missionary history* has done more to cripple our efforts, to retard the work of the Lord so far as committed to us, and to withhold the gospel of Christ from perishing nations, than all other hindrances combined. There is a deficiency of men ; but the deficiency of funds is greater ; and *this* deficiency it more transcends the power of the Committee to remedy.

There are embarrassments, also, of a secondary kind. In the distribution of the scanty reinforcements at our disposal, considerations must sometimes have weight which necessarily *bind* the action of the Committee. They act as agent for another ; they act under instructions. Or there may be personal peculiarities, predilections, relations, in candidates for missionary appointment and in those who pledge the means of their

support, which cannot be set aside. And even in cases of independent action in the Committee, there may be grounds of preference of one mission to another, in the assignment of reinforcements, which none but they can fully appreciate. They occupy a central point, a position which takes in at one view all the missions, and from which they can compare the necessities and claims of all. Nor is there any other point, within or along the broad circumference, from which comparative views can be so justly had, by whomsoever made. Least of all can they be justly made by the missionary. His own field for the greater part necessarily fills his horizon. He knows that helpers are needed *there*, and that they are slow and few in coming.

These things, would we judge wisely and righteously, must not be lost sight of. They may at least serve to explain why undisguised and impassioned recitals and warm solicitations and urgent expostulations do sometimes fail of their designed results; and may well account for the long withholding of earnestly sought supplies, without the superadded sorrow of surmising neglect or sloth in those who are laboring to send them.

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#### FAREWELL ADDRESS TO THE MISSIONARIES.

*By Rev. Rollin H. Neale, Pastor of the First Baptist Church, Boston.*

After a few words to each of the missionaries, as he gave them the parting hand, Mr. Neale proceeded as follows:—

In taking leave of you, my dear brethren and sisters, the first prompting of my heart is to commend you to God and the word of his grace, who has promised to be with his servants always, even unto the end of the world. On the ocean or amid the solitudes of India you may ask with joyful confidence, whither shall I go from thy Spirit or whither flee from thy presence.

“ If you could find some cave unknown,  
Where human feet have never trod;  
Even there you could not be alone,  
On every side there would be God.”

It is your privilege to carry the medicine of life to a dying world.

“ Wherever human nature shows itself,  
The uneradicable taint of sin appears;  
A boundless upas, an all-blasting tree,  
Whose root is earth, whose leaves and branches be  
The skies, which rain their plagues on man like dew,  
Disease, death, bondage, all the woes we see,  
And even the woes we see not, which throb through  
The immedicable soul with heartaches ever new.”

The gospel, and that alone, can reach and heal these diseases of the soul. It comes to seek and to save the lost. It changes the wilderness to a fruitful field and the desert into the garden of the Lord. Instead of the thorn there comes up the fir-tree, and instead of the brier there comes up the myrtle-tree, and it shall be to the Lord for a name, an everlasting sign that shall not be cut off.

Especially is it a privilege to preach the gospel to a people who, like the Karens and Burmans, are hungry for the bread of life. Scattered and fainting as they are, like sheep without a shepherd, the gospel is to them like the cool spring of the desert.

“ ’Tis a little thing,  
To give a cup of water; yet its draught  
Of cool refreshment, drained by fever'd lips,

May give a shock of pleasure to the frame  
 More exquisite than when nectarian juice  
 Renews the life of joy in happiest hours.  
 It is a little thing to speak a phrase  
 Of common comfort, which by daily use  
 Has almost lost its sense; yet on the ear  
 Of him who thought to die unknown, 'twill fall  
 Like choicest music; fill the glazing eye  
 With gentle tears; relax the knotted hand  
 To feel the grasp of fellowship again."

So is the gospel to these poor people of the desert. That precious name which awakens no thrill of joyful emotions in our hearts at home, will be to them as life from the dead. I dare not say with a brother who addressed a company of missionaries on a former occasion, "If we forget you, may God forget us." I am unwilling to have the precious blessing of being myself remembered of God, depend on any thing connected with this wayward heart. But I trust you will be followed with kind remembrances. Certain it is that angels, in whose presence there is joy over every sinner that repenteth, will remember you, and hover about you as ministering spirits, in the far off land. He who poured out his blood on Calvary will remember you. The multitude which no man can number, from all ages and kindred and people and tongues, that shall ultimately stand before the throne of God and of the Lamb, clothed with white robes and palms in their hands, will honor you forever. Though you live in a distant land, and lie down at last to die far from the sepulchres of your fathers, the sympathies of all the good and pure in the universe will cluster around your memory.

The heroic Jerome, who, when the Ocean Monarch was in flames, flew to the rescue of the sufferers who were clinging with terror to different parts of the burning ship, acted a noble part, and "his deeds receive, as they deserve, proud recompense." His name has come to the favorable notice of the nobles of England and elicited praise from royalty itself. On returning to his home, last week, the municipal authorities of New York presented him in a golden box the freedom of the city. But honors infinitely higher than these await the faithful in Christ Jesus, who go upon an ocean of more tremendous danger to rescue souls from a more fearful doom;—the freedom of the heavenly Jerusalem,—the city of the living God is theirs. The voice of approval shall come to them, not from human lips, however exalted, but from the Lord himself, the Prince of the kings of the earth, and a conspicuous station shall be assigned them in that world where the scantiest portion is a far more exceeding and eternal weight of glory.

#### ADDRESS TO THE CONGREGATION.

*By Rev. Pharcellus Church, D. D., pastor of Bowdoin Square Church, Boston.*

It is a peculiarity of the law of social progress, that both its labors and its benefits are shared by the many. If some one takes the lead, he finds himself backed up and sustained by an innumerable host, who were ripe for action the moment the way was opened. What could Fulton have done with his steam engine, without the mind and capital of thousands, yea, of whole nations, to conduct his discovery to its legitimate issues? In a nation of savages, this power of resisting wind, tide and current, of moving millions of spindles, of doing the work of innumerable bands, and of whizzing through the mountains and over the plains of a whole continent,

"As the Indian arrow flies,"

would have perished as an abortion in the hands of its discoverer.



So of modern missions ; they would have proved an abortion in the hands of Carey and his associates, had they not been nourished into their present vigorous and growing life by the prayers and contributions of millions of Christians in Europe and America.

In all cases an effort towards progress fails, till it has enlisted the many. In the person of Wickliffe of England, Huss of Bohemia, and Jerome of Prague, the great Reformation, which at length dawned upon the world, was born out of time. These men might have been Luthers, Zuingles, Calvins, Cranmers, and Knoxes, had the people come to their help. But inasmuch as the people were not ripe for action, they perished in the flames. So, these brethren whom we have designated to the heathen to-night, will be consumed by the fiery ordeal through which they will be called to pass, if the churches at home do not come to their help. They will be, in that case, like an advanced guard, from which the main body of the army ingloriously retires, and leaves them to certain death amid an overpowering array of hostile legions.

The question is, *Will you retire?* Had I the voice of seven thunders, to be reverberated, when I speak, from the Rocky Mountains, I would ask this question of every church and of every member of every church, from Maine to Mexico,—In the name of God, **WILL YOU RETIRE**, and leave these missionaries who have this night received the right hand of fellowship that they may go to the heathen, to pine and die for the lack of your contributions and your prayers?

It is curious to observe how entirely God carries on the work of social progress, by means of the many. Even the conception in which any new train of facts or impulses takes its rise, is generally dropped into many minds at about the same time. Some of the most important of Newton's discoveries in astronomy are claimed for Leibnitz, his cotemporary. God had trained the human mind up to the crisis of these discoveries, and the new truths were quivering on the string just ready to leap off and touch at a thousand different points at the same time.

So of modern missions. After Christians had slept for ages over the perishing heathen, ingloriously leaving all the work of their evangelization to the Jesuits and to Rome, they of a sudden awoke to their duty, at many distant points nearly at the same time. One Protestant denomination after another rallied to the work, by a simultaneous impulse, pouring phalanx after phalanx upon the battle's point, till the movement has ramified through all the rank and file of the sacramental host, and filled the world with the sublimity of its achievements.

And it is cheering to know, that while we are in this house, before this immense audience, designating ten missionaries this evening, the churches of another great and respectable sister denomination are in another house, before an equal audience no doubt, designating a still greater number, all going to the heathen to plead for their salvation in the name of Christ, and all acting for the same object, under the same leader, only belonging to different divisions of his great army. Now, the success of this enterprise depends, under God, upon this diffusion of influence, and this coöperation of innumerable individuals.

*Vox populi, vox Dei*, in this application of the maxim, is and has always been true. God never achieves any great social progress without enlisting the masses, and their voice is his voice. The power of the kingdom of heaven in the hands of Jesus of Nazareth, so far as instrumentalities are concerned, consisted in the fact that the common people heard him gladly. He came not to dance attendance at kingly courts, to enlist the few men of royal power in his cause, but he lived and labored in the cottages of the poor. He cared little as to what the aristocracy should think, so long as the hearts and judgments of the masses were enlisted in his person and work.

It is better to divide any given labor of benevolence and reform among thousands than hundreds, among hundreds than tens, and even tens are vastly to be preferred

to a unit. We will suppose that our missionary treasury has an annual income of one hundred thousand dollars. Now suppose it were possible to find an individual to pay this amount, so as to relieve the great body of our denomination of the necessity of giving, what would the effect be? Why, the effect would be to relieve our hearts of the burden of prayer, in the same proportion as it relieved our purses of the burden of paying. And the missionary movement would be compressed into a nutshell, even with four times our present income. If that income came exclusively from a few wealthy individuals. This great movement must act upon the hearts and pockets of the whole Christian church, as the sunbeams act upon every square inch of earth and ocean, exhaling from thence the humidity that forms the clouds and that falls in fertilizing showers upon the vegetable kingdom.

God's chronology of earthly events is marked off by imperceptible movements pervading the masses, more than by those gross developments of them which constitute our histories. The seventy prophetic years of Israel's captivity in Babylon, terminated before scarcely a man of them had returned to the place of their fathers' sepulchres. God's date of their return takes effect at the movement in that direction, which began with Ezra, Nehemiah, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, together with the great mass of the poor people who had no possessions in the land of their bondage, and who, therefore, sighed for their lost inheritance in Canaan. The rich preferred to stay in the land of their enemies, to enjoy their possessions, and hence they had little to do with the restoration. "Not by might, nor by power, but by my Spirit, saith the Lord;"—my Spirit, stirring up the masses and ensuring their coöperation, shall begin and end the work.

And the fulness of time for God to send forth his Son in the likeness of sinful flesh, takes its date from a simultaneous movement with Zacharias and Elisabeth in the hill country of Judea, with Mary the mother of Jesus in Nazareth, with the magi of Persia and Mesopotamia, and at ten thousand different and distant points. Even Herod on his death-bed of guilt and despair, was not insensible to the dawning epoch of the Prince of peace, and hence his slaughter of the innocents of Bethlehem, to extinguish the rising luminary. Christianity at the very outset, while John the Baptist was in the nursery and Jesus in the cradle, was like the morning spread upon the mountains, if we regard the widely diffused influences by which God had prepared for its advent. If it was a prepared system, it found a prepared people, as the success of its first publication fully proved. It was this law of diffusion that made the gospel such a blessing to mankind. Had it been capable of monopoly, as the Jews expected of their Messiah's kingdom, then there would have been no progress, and the era of its mission would have failed.

So of the Reformation; it was a prepared movement for a prepared generation. In Heaven's chronology, its date was long anterior to Luther's birth. Luther was merely the boy that applied the match to a train, which had been elaborately laid under the mountain fabric of European society by other hands than his own, whose explosion overturned kingdoms, shook thrones, revolutionized the social organization of civilized man, and made the old red dragon tremble from his seat. Do you think that in God's epoch of events Luther occupies the position we assign him, or that, if we could look upon the dial of eternity, we should find its sublime cycles marked off according to our arrangement of earthly revolutions? No; His guardian angels notch their centuries on a scale of secret influences emanating from the throne of God and of the Lamb, to wield and direct our earthly history with reference to the decreed consummation.

Modern missions, also, existed in *fact* nearly a century earlier than they existed in *form*. They were begotten in a movement that touched simultaneously the Moravians in Germany, Whitefield and the Wesleys in England, and Edwards and the

Tennants in this country, all of different communions as they were of remote locations. This was the movement from which our revivals of religion took their rise, contributing more perhaps than any thing else, to the success of the voluntary principle in building churches and supporting the ministry without the aid of the State. It proved, in my view, to be a greater development of the spirituality of religion, and of the nature of Christ's kingdom, than took place in the time of the Reformation two hundred years previous. *The first* was a reformation of dogmas, but *this* is one of spirit and power. No wonder that such an energy from the holy God, acting with unobstructed force upon the mass of Christians, should have concentrated their growing legions upon the conquest of the world to Christ.

In view of God's plan of acting through the masses, therefore, what can we hope to do in the work of missions without the coöperation of the great body of our church members? Life can as well subsist in a vacuum, as our missionary Board here in Boston can sustain itself without a healthful missionary atmosphere in the churches. Can we have rivers without rills, oceans without drops, clouds without exhalations, or the great globe itself without its conglomeration of particles?

We have before us to-night a group of various missionary bands, ready to depart to points remote from each other, among the millions of Asia. One band is armed and equipped for an onset upon ten millions of people in Southern India. One of the number, Rev. Mr. Day, has already tried his hand at this species of warfare among the Teloo-gos, and, thank God, he is not afraid to resume the battle, though it be at the expense of wife and six children, whom he leaves behind, to see them perhaps no more. But he has his coadjutors in these new recruits, who are saying, "Send us, we will go." God speed their work.

Another band goes to occupy the place of the dead in Arracan. A movement already exists in that dark land, and they are calling for help. Have you forgotten the demand of the Arracanes, uttered through the voice of their dead missionary, when he parted forever from two lovely children, "Six men for Arracan!" a demand, as thus expressed, upon which poetry has poured out its sweetest strains, and missionary feeling throughout the thousands of Israel at home has offered up its purest and most exalted libations. Sainted Comstock! we respond to the pleadings of thy living voice, and to the dumb eloquence of thy distant tomb, in these who have consecrated their lives to the work in which thou and loved ones have found their death! Nor shall the rest be wanting. No, the impulse is abroad to ensure them in due time, and we charge you who are here to-night as the first of the six, to tell the heathen that the churches at home *feel* for their souls. Yes, if within one brief year you die in the service, we charge you to tell the poor heathen with your burning breath, as the hand of death is upon you, that God is touching the hearts of others among us to feel for their souls, and in due time to come into the places of the dead. We will care for the heathen; we will pour out treasure and life, if that be necessary, upon the altar of their salvation.

Another band goes to carry on the work in Tavoy, which Boardman having begun, commended to God with his dying prayer.

Another, Mrs. Brown, goes to rejoin her husband in the mission to Assam, upon which she has expended her youthful energies, and to which she now makes the offering of her maternal sympathies, in leaving behind her children, relying upon the promise of Him who said, that if we forsake *children* for his name's sake, we shall have an hundred fold more in this present life, and in the world to come life everlasting.

This is a great movement, which appeals in tones of power to the churches at home for their coöperation and support. Has the Board assumed these new responsibilities without the hope of renewed contributions? Already are the receipts of the treasury behind what they were last year, and, yet, we must resist the indications of Providence in

regard to sending out these new recruits, or we must incur the necessity of still further draughts upon the friends of missions. Will not the churches of Boston, who have the Board among them, and who constitute, as it were, its body guard, take the lead in meeting this new demand? Hundreds of dollars would flow into the treasury, if what we see to-night could be witnessed in some other cities and locations. And shall not we, toward whom the eyes of the country are directed, take a leading stand in this great work?

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INTELLIGENCE FROM THE MISSIONS.

CHINA.—Letter of Mr. Dean.

Writing from Shanghai, Oct. 12, Mr. Dean says:—

You will be interested to learn that the object of my visit to the north,—the improvement of health,—has, by the voyage up the coast and my rambles about the country, to a good degree been attained. I am now expecting soon to proceed to Ningpo, on my way homeward, and hope soon to resume my work at Hongkong.

You have been informed that soon after my arrival here, I had the pleasure of greeting br. Goddard and his family from Bangkok. They come with improved health, and we fondly hope that br. G. will soon be prepared to resume his labors;—*where*, is not yet determined. He will probably remain where he now is, with the family of Mr. Toby, for the winter, and whether he may be located at Ningpo or Hongkong, or return to Bangkok, may be determined by the indications of Providence or the directions of the Board.

Preparation of scriptures—Difficulties.

After some consultation, we have thought that the present wants of the mission require immediate efforts for the preparation of one or two of the Gospels and the Acts, with explanatory notes; and also some portions of the Old Testament, with notes, perhaps Genesis and Deuteronomy. We have endeavored to settle the use of terms for the persons of the Trinity, scripture proper names, and the leading doctrines of Christianity. This is no easy matter, and it may be a long time before these terms are satisfactorily settled. Diversities of opinion very naturally prevail, particularly as terms are to be selected for general use in the

various dialects, and, while the written language is but *one* throughout the empire, each province has its favorite forms of expression; and in proper names, when *sound* alone is concerned, the same written name has a different sound in the mouth of each provincialist.

Tié Chiú population of Shanghai—Its eligibility as a missionary station.

We find that out of the entire population of Shanghai, estimated at one hundred and fifty thousand, there are six or eight thousand who speak the Tié Chiú dialect; and a number of the junk men annually trading here from Siam and the south of China, speak that dialect. If we had men to spare, after supplying the stations already established by the Union, there would here be an encouraging field for a station in the Tié Chiú department; and it would be convenient, in case our missionaries have to resort to the north for health, to find something to do with their own people when they might not be able to labor at the south. But we need another man at Ningpo, and another at Hongkong, and two at Bangkok, before we start a new station. The climate here is agreeable, except for a few weeks in the summer; and the country in this region "is an exceedingly good land;"—an extensive plain of rich soil, at one season of the year covered with wheat and barley; but now the same fields are covered with rice and cotton. Both are approaching the time of harvest, and the rice fields promise a rich return to the husbandman's toils; but the cotton fields promise little but disappointment.

Walks about Shanghai—The Grand Canal.

We have visited some of the larger cities as well as the smaller villages, in the neighborhood, and traversed the

Grand Canal for a few miles, thus witnessing the practical workings of this channel, opened by the ancient kings for inland transit between Hang-chan-fu, the ancient residence of the Sung dynasty, and the present capital of the empire. The country through all this region is level and the soil productive, and the people very civil. To avoid notoriety and escape the inconveniences of a constant gaze from the people, I adopted for the time the costume of the Chinese, and thus received the measure of attention and civility which is ordinarily bestowed on a Chinaman.

Need of reinforcing the Chinese Mission.

We were greatly rejoiced by the results of your last year's labors at home in raising funds; and we trust that the tone of pious feeling and sympathy with the interests of the Union, is fairly indicated by the measure of contributions from the churches. An increase of money will doubtless bring us an increase of men; which we very much need. We are very weak, and doing very little for the instruction of the Chinese. The station at Bangkok is left destitute of missionary aid in the Chinese department; the station at Hongkong has been highly favored for the last year, but for the last summer we have been able to do little more than stand still; little has been done, and I fear we are going back. Our good br. Johnson, though of much promise, is now getting the language, and can do little more than superintend. I have done little all summer, (I might have said all my life,) and though now quite comfortable, am unequal to any considerable mental or physical effort,—voice and vigor gone;—and it is difficult to ascertain what I am good for,—surely not for much. Br. Goddard's health is enfeebled, and his lungs forbid any considerable effort in preaching; but we pray and hope that his valuable life may be spared to perform much important service. The brethren at Ningpo are laboring zealously and encouragingly, but they are but two; and when we come to add together the various items of available strength for missionary work, the sum total is exceedingly small. We dare not compare it with the work to be done, lest it should be *lost* in the comparison.

Other missions in China—Revision of the Chinese scriptures.

The missionary brethren here, (twenty in number,) are in usual health, and are making a good beginning. The

London Society have a chapel with good congregations of Chinese,—i. e. a good number; but they appear to be *extemporaneous* congregations got together for the time,—few of the hearers return the second time. The Baptist brethren are about to open a chapel,—a Chinese dwelling-house refitted. Other societies are also holding service among the Chinese in like manner. The brethren engaged on the Revision Committee of the New Testament, have advanced to the sixteenth chapter of Luke. They may, perhaps, pass through the New Testament in two years more. How far it may then meet the wants of the various missions, we cannot, of course, now judge. The plan adopted, viz., to render it an *idiomatic* and *faithful* translation—is a good one. They leave the word for *God* and the *Holy Spirit* untranslated as yet, for want of harmony of views as to the best terms to be used.

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BURMAH.—Letter of Dr. Judson, dated at Maulmain, Sept. 23, 1848.

Plan of revisiting Ava resumed.

It gives us much pleasure to state, that Dr. Judson, as will be seen in the following letter, has again been led to entertain the project of removing to Ava, the capital of Burmah, for the purpose of bringing to a higher perfection the important work now in hand,—his Burman and English Dictionary. Although indirectly, yet not the less really the proper execution of this work bears on the great object of all our missionary labors in that country,—the evangelizing of the Burman Empire;—and if worthy to be attempted at all, it claims to be done well. At the same time it is reasonable to hope, that the ulterior and higher result of making known the gospel to the Burman race,—prince and people,—may be directly subserved by Dr. Judson's residence for a time in the royal city. Probably no man living could have better facilities than he to make his way into the presence of the "golden face," and none, probably, more skill to use them. We remember, it is true, the manner of his reception in his earliest presentation to the then "emperor;" and are perfectly aware that the reigning dynasty answers to the

old both in its state policy and its idolatrous or ecclesiastical intolerance. Yet it may be, that thirty years have cast some rays of light within that dark realm; that "the bible translated,"—at least some single copy of it,—has made its way and gained some notice within the royal precincts;—that some humble believer in "the Eternal God" has confessed a good confession there before king and ruler;—that the little church once constituted in that city, has not been suffered to become extinct until it bore some ineffaceable testimony to the truth "in Jesus." We know, at least, that God liveth, that the hearts of kings are in his hand, and He turneth them as the rivers of water, and that we have access to Him by prayer through the great Intercessor. Shall we not then turn to Him, in earnest and united supplication that His set time to visit Burmah may now come; that He will so prepare the way of His servant before him, that he shall go forth in peace and return with thanksgivings; and that the gospel may thereby, or by whatever means of divine appointment, have free course throughout the empire, and be glorified?

We hardly need to add, the Executive Committee have cordially acceded to Dr. Judson's suggestion, and the requisite appropriation is placed at his disposal.

The preparation of the English and Burmese part of my dictionary is so far advanced, that I hope to commence printing a small edition next month, preparatory to a larger and uniform edition of both parts, when the Burmese and English part is completed. But as I advance in the latter part, I feel more deeply the desirableness and importance of making a visit to Ava, and availing myself of the learned men and the literary works, that are to be found at the capital alone. The government interpreter of Rangoon, who greatly befriended me during my visit to that place last year, lately wrote me, that he hoped I would bear in mind the necessity of going to Ava before I printed the work, and that if I did not, it would be impossible for me to make it what it ought to be. I presume that no person, acquainted with the circumstances of the case, would dissent from that opinion. But the

difficulty of penetrating into the country, and staying long enough to improve the dictionary, is very great; while the importance of the undertaking will appear still greater, if some view be had to the welfare of the scattered church, and the necessity of conciliating the government and obtaining, if possible, some religious toleration.

When last in Rangoon, I lost a favorable opportunity, such as may not occur once in an hundred years. The governor of Rangoon was the very last of all my old court acquaintances; and he was ready to clear my way to Ava, and by a letter of introduction, into the very presence of the king. But I had no money to buy a boat, pay the boatmen, and defray the other inevitable expenses of the undertaking, nor even to pay my house rent in Rangoon; so I was obliged to return to this place. The Committee have since kindly defrayed the debt contracted on the latter account; but that is all. I suppose they thought with me, that such a good opportunity would never occur again, and that no benefit would result from lamenting over the past, or providing for the future, a future so utterly improbable. There is, however, at the present moment, a small prospect in the horizon, which may, in a few months, disclose an open path to Ava. If such should be the case, the Committee, as well as myself, would regret that my hands were still left tied, and another opportunity he irretrievably lost. I request, therefore, that they will take into immediate consideration the question of appropriating a sum,—say 1,000 rupees,—to defray the expenses of such an undertaking as I speak of; and they may depend, that I shall render, as in former times, a minute and I hope satisfactory account of the way in which the money shall be expended.

I should endeavor to make it a point, before leaving this, not only to see one part of the dictionary out of the press, but the other part brought to such a state, that it may be transcribed and a copy left with the mission, in case of ulterior accident.

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GREECE.—Letter of Mr. Buel.

Preaching of the gospel unmolested—Greece in sympathy with central and western Europe.

The following letter, under date of Piræus, Oct. 20–8, 1848, contains our last

advices from Greece, with the exception of a brief paragraph in the January number. A previous letter announces the restoration of Mrs. Buel's health. It appears from this, that Mr. Buel is prosecuting his missionary calling at Piræus without hindrance; "receiving all that come in unto him, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Your very kind and welcome letter of Aug. 8, was received the 10th inst. Thanks for its words of encouragement. "The word of promise" is an unfailling spring of hope and comfort, when there is little around us and less within us to keep alive our hopes.

My time, of late, has been wholly devoted to preaching. My Greek audience has never exceeded a dozen, of both sexes; these persons are of various ages, from youth to extreme old age. Respecting them I can say only, that they have given a respectful hearing to the word preached. English preaching also has been kept up, whenever the number of our friends among English naval officers in port has been sufficient to form an audience.

No opposition is manifested from any quarter, unless it be by silent and intriguing endeavors to dissuade people from attending the Sabbath service. A year ago our cause was persecuted before the civil tribunals. The demarch who distinguished himself in that disreputable business, was told that "the government will not last long which persecutes the religion of Jesus Christ." That person in less than six months was dismissed from the office of chief magistrate of Piræus, by an order from the king, on the charge of embezzling the public funds to a large amount. The people, on meeting us in the streets, would say, (alluding to his persecutions,) "*God is just.*" The nomarch of Attica and the prime minister of the kingdom, who had instigated and abetted those proceedings against us, both went out of office the last winter, in a manner little flattering to their reputation. This is every where the year of the right hand of the Most High; when in a special manner He is taking the part of the "persecuted for righteousness' sake."

You remark in your letter of June 8, that "such revolutions as are going on in Europe elsewhere, *must* be felt

in Greece." To this I respond;—they *are* felt in Greece; not in the overthrow of political institutions, but in the check which is given to the exercise of arbitrary power, and in the diffusion of more liberal views respecting political and religious rights. The political press here has often noticed with exultation, that religious equality and freedom of conscience have almost invariably followed in the train of revolution on the Continent. Whenever ghostly intolerance would lift his mace to smite a man for his religious opinions, he stands in awe of the public indignation; he fears the frown of the enlightened and the good. The discussions in the French Chambers are published regularly in some of the Athenian newspapers; and ministerial changes here are known to be affected very materially by political events in central and western Europe.

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#### GERMANY.—Letter of Mr. Lehmann.

The following letter was dated at Berlin, Nov. 30. The first paragraph indicates very distinctly, though summarily, what at the time was the

Political and civil state of Prussia.

Our political convulsions you have doubtless read in the newspapers. My last letter also gave you some account of them (p. 48, last vol.). Our fond hopes as to the glorious results, with regard to religious liberty, have not been as yet disappointed; and though some fear might have been entertained that the spirit of revolution would go further and erase religion altogether, yet, so long as this was only the sentiment of some *Exallados*, we joined in our sympathy the present movement in politics. But we are now again in a very important crisis. A counter-revolution has taken place, and we in Berlin are at the present time declared in a state of siege; a condition in which, probably, the whole country will gradually share, inasmuch as absolutism has again got the ascendancy. We now fear lest all the liberties we had obtained will vanish; notwithstanding the splendid declarations of men in power, that only anarchy shall be subdued. We have indeed had a good deal of riots and tumults, but none at all of anarchy. And these outbreaks of riots, &c., took place only when the National Assembly betrayed

the liberties of the people and disappointed our expectations, and enacted laws, in concert with the ruling power, which have so lamentably assisted to bring us again under the yoke.

Berlin church,—its trials and enlargement.

But amidst all these convulsions we have been eminently blessed by our gracious Lord, so that, as yet, we have enjoyed almost all the good we could possibly hope for. No disturbing or preventing circumstance has happened with regard to the great work allotted to us; only we have had to lament the unfaithfulness of many, and have suffered very much from an unruly spirit, which, as it were, associated itself with the general tendency of the time. Things not before experienced, were seen in our church; and I myself was for a long time in a very difficult situation, finding an inimical party against me. It was then I was permitted to rejoice in the presence of our beloved br. Oncken, and with his important aid we were enabled in a considerable degree to overcome these difficulties. But later, also, I had to wrestle very much with the same deluded brethren. At present, I rejoice to say, all which disturbed us is entirely done away, and peace and concord again prevail amongst us. There has been, indeed, scarcely a time when we were more cordially united, and I am receiving the most unquestionable testimonies that they all deeply regret to have occasioned such struggles. Our meetings are again crowded, and great blessings are bestowed upon us. Within the last two weeks I have baptized thirteen dear converts, and the year will prove, after all, to be a year of the greatest blessings. However, in no previous year have we had to lament so many exclusions. At the close of it I shall give you a full report of all.

Churches around Berlin—Baptist Association of Prussia.

I have made several journeys during this year, and can hope that they have been attended with much good. In May I made a wider tour for a distance of 100 and more miles around Berlin. In Templin I found things very prosperous; baptized six believers and spent a blessed Sabbath there. Our dear br. Kemnitz, who has the oversight of the little flock there, labors with much acceptance, and the Lord blesses his work eminently. As there are already about thirty-six members and our br. K. deserves full con-

fidence, we have resolved to dismiss this station from our church in Berlin, and recognize it as an independent church. From Templin I proceeded on my journey and passed over the Elbe into the Altmark; where also I found the work of the Lord prospering and new channels opening. Spent a blessed Sabbath in the lonely establishment of the royal forster, whose two daughters I had formerly baptized; found also in Tangermünde our dear br. Ule, the lawyer, and baptized a Christian friend in the Elbe; breaking bread with them, and at other places, where lonely brethren live. Before this I baptized a dear sister near Rappin, who also lives, with her family, in the midst of a thick forest. Very much blessed I returned from this tour, and continued my labors among my flock in Berlin.

In the month of June I had the joy of seeing br. Oncken under my roof along with his beloved partner in life; the latter spending several weeks with us, which tended much to our benefit. It was then that the dear brother solemnized my marriage with Miss Pauline Handwerk, for several years a faithful member of our church; by which I see my house again much blessed and domestic comfort increased; above all, time to labor for the Lord in our church saved, and another very faithful fellow-laborer introduced; so that I very much thank God and take courage. My dear children feel also very much blessed by this change, and we trust that it will tend to the building up of the Lord's house.

In August I made another missionary tour into Saxony; visiting the church in Bitterfeldt, which, I regret to say, I found in a lingering state. Along with br. Werner, the pastor of that church, I made a tour into the environs, where, near Leipsic, we had great joy; in Lützen, a small town, and in Kötschan, an interesting work of grace has commenced. I spent a very happy Sabbath there, baptized, solemnized the marriage of a dear couple, and preached several times to crowded assemblies under the signal blessing of our gracious God. The happy days I lived amidst the people of the Lord there, I shall long remember.

We had in the month of July a conference of delegates of Baptist churches in Prussia. Seven were represented, viz. :—those in Berlin, Bitterfeldt, Templin, Zaeckerick, Stettin, Elbing and



Allenstein. Others had sent letters. It was a very refreshing time indeed to see so many dear brethren, partly fellow-laborers of old time, and to act with them in the building up of the Lord's temple. It gave occasion to the most affecting meetings; and we formed an Association with regard especially to our transactions with our government. We shall meet now every year, and the next time in Stettin.

At a later time I made a journey to Frankfort on the Oder, and its environs. Our dear br. Metzku laborers there, and I rejoice to say that the Lord eminently blesses him. He has already baptized several converts, and the little flock consists of fifteen now, after some exclusions. In Guben our dear friends also rejoiced greatly to see me.

Our dear br. Hinrichs, who left Stettin to commence a new work in Vienna, has experienced all the dreadful events of which you will have read. But he has stayed there, and hopes to gather the elect of God. Our warmest sympathies and prayers follow him. Br. Köbner, from Hamburg, has meantime entered into his place in Stettin.

In our Association of Prussia, we have also resolved to appoint a missionary, and to support him by our contributions. We have elected our dear br. Weist, of Landeshut, for this post, who has already entered into his labors, at present in Silesia. In the character and employment of a bible colporteur, he travels from place to place and preaches the gospel where he can. Some believers will in these days be baptized by him, and we hope a rich harvest.

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FRANCE.—Extract of a Letter from Mr. Willard.

The following paragraphs were written under date of Oct. 13. In the sentences immediately preceding, Mr. W., with his accustomed foresight, had indicated what two months afterwards came to pass; although he makes "no great account of the state of politics in France."

My impression is that the Almighty has decreed a permanent change in this land. I do not mean a permanency of any one thing, good or bad, but that a progress has commenced which will not be arrested till the predictions of the bible are fulfilled. I have no

anxiety on this account,—I am perfectly tranquil. Speculations and prophecies are utterly vain,—we must wait and see what God will do.

Indications are not so hazy in Italy. The great blow is struck there,—the "man of sin" is journeying,—the pope is a refugee. Blessed be our God, who hath remembered his own righteous cause! As far as I can judge, there is a better spirit in Italy than in France. But you must make no account of my opinion on this point. Poor old "seven heads and ten horns" will have something to do to reseal himself even at Rome,—as monarch I do not mean, but as head of the Apostacy. I repeat, blessed be our God who hath assigned vagabondage to the pope!

Worldly-wise men are groaning and lamenting and bewailing all these changes; but, my dear brother, I do lift up my head and rejoice; for "the salvation of our God cometh." The genius of the tempest which has burst forth upon old Europe, stereotyped in despotism and infamy, can never be confined, no, NEVER. Whatsoever may be its devastating effects in some respects, the great, the glorious object is clearly seen, and, amid the wreck of things that were, cheers us with the assurance of a better day to come. That day may be distant. There is much to be done, there may be many and terrible convulsions, frightful upheavings before the foundations of the ancient abominations are cleared away; but the event is sure. I may not see it. The present generation may fail of the sight, but this event must come,—it is even coming. To help it on, we are doing more than all the statesmen and armies of France,—we, a feeble band, but strong in the Lord. Pray for us, that nothing may hinder us in our toils.

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CHEROKEES.—Letter of Mr. Jones.

We have just received from Mr. Jones, under date of Dec. 8, an animated narrative of the "work of God" among the Cherokees the past year, beginning in April. A brief statement of the results was published in the November Magazine.

Religious awakening at Cherokee—Baptisms.

April 14, 1848. Indications of the movements of that blessed Spirit whose office it is to convince the world of

sin, are becoming more and more evident. The love that prompted an offended God to give his Son to die;—the satisfaction rendered to the violated law by his sufferings;—the infinite mercy of Jehovah flowing through the gospel;—are topics that now engage the attention of many persons, who a short time ago were utterly unconcerned. And the number of such is increasing.

Monday, April 17. Our monthly two days' meeting closed last evening, quite late on account of the intense anxiety manifested by several of the inquirers. On Friday night, the 14th, our meeting preparatory to the monthly meeting was quite interesting. About twenty came forward for prayer. A gentleman from the State of Arkansas preached a good sermon.

Saturday, at 12 o'clock, a small company met. Meditation on the death of our blessed Savior occupied the attention of the meeting. In the evening a much larger attendance. A number of those under serious concern were present. There was much earnestness manifested. Br. Downing, who arrived in the afternoon, preached a lively, useful discourse. The number who manifested concern for their souls was about twenty-three. Before preaching, on Sabbath morning, we had a meeting for prayer, to seek the presence of God, and to ask the aid of his Holy Spirit in the unfolding of the truth and rightly applying it to the consciences and hearts of the congregation. The attention during this and the following exercises, was general and earnest. After the services of the morning, the congregation repaired to the water,—a stream about a mile distant,—and in the presence of a large company, br. Downing with deep solemnity baptized, on a profession of their faith in a dying Savior, two Cherokee and three black men.

At early candlelight, assembled again at the school-house. An unusual solemnity pervaded the meeting. The word spoken seemed to penetrate the souls of the hearers. At the close, br. Downing invited the inquirers to come forward for prayer and conversation. About thirty-five came up and occupied seats assigned to them. In the course of the exercises, the concern of most of them appeared to be deepened:—some were in great distress on account of their sins, and, we hoped, cast themselves at the Savior's feet in contrition and brokenness of heart. Many prayers were offered up, and a

great mourning pervaded the greater part of the assembly. The distress and anxiety of many appeared so intense that we could not think of breaking up abruptly and leaving them; so that conversation, exhortation and earnest wrestling in prayer occupied two or three hours of solemn and delightful labor with these precious souls.

A brother from Taquohee arrived this evening. He reports an interesting meeting, and three Cherokees baptized by br. Tanenole.

Church organized at Verdigris—Administration of ordinances.

Verdigris, April 21. This is the extreme western edge of the settled part of the nation,—thirty miles out in the Grand Prairie, which extends to the Rocky Mountains. The meeting commenced here last night. There was good attention; the people more than commonly serious. The truths set before them seemed to have a melting influence on the minds of the church members. On Saturday br. Downing, preached with much fervor and affection, and the audience manifested much feeling. Sabbath morning, early prayer meeting. At 9 o'clock, with the aid of brn. Oganaya and Downing, organized a church with fourteen male and twenty-one female members. Three more females were added by baptism. At 12 o'clock br. Oganaya preached. At the first prayer the whole congregation were dissolved in tears. Br. Downing concluded with a powerful exhortation. Every heart seemed to be moved with love or fear. At 5 o'clock the Lord's Supper was administered. Br. Downing spoke in a very tender and affecting strain, on the sufferings and preciousness of a dying Savior. At 8 o'clock addressed the church from Matt. 5: 14-16,—“Ye are the light of the world,” &c. At the conclusion, about sixteen came forward for prayer; some of them deeply distressed. Had much conversation and prayer with them.

On Monday morning, April 24, at early prayer meeting addressed the anxious, eight of whom were present. They appeared quite serious and earnest. Committed them to God and to the sympathy and care of the church.

Adsinohee—Baptisms at Grand River.

Wednesday, April 26, reached Adsinohee, on the east bank of Grand River, fifty or sixty miles west of Cherokee. Here br. Tanenole met us by

appointment, to assist in conducting meetings for two days. We parted with br. Oganaya at Verdigris. Had much conversation with the church members who form a branch at this place. Conversed also with some anxious inquirers. Our meetings were well attended, and much seriousness was apparent. The prospect is interesting and encouraging. The more advanced Christians give evidence of expanding views and increased earnestness.

Saturday, April 30. On Grand River, eight miles above Fort Gibson. Religious exercises commenced this evening. On Sabbath morning had conversation with the church members. After preaching, two Cherokee men related the exercises of their minds and were received as candidates for baptism. One of them and four women were baptized by hr. Downing, in the presence of a large and serious congregation. The most solemn and earnest attention was given to a statement of the nature of the ordinance, and the authority by which it is enforced on the observance of believers. At night, many persons gave serious attention to the word spoken. Seven or eight inquirers appeared quite serious.

The resolution of the Executive Committee in regard to concert in prayer was received with great affection. Meetings were appointed at as many places as they could be efficiently conducted.

At this place (Cherokee,) our series of meetings commenced on Tuesday afternoon, May 16. There appeared an encouraging degree of attention and seriousness in the devotional exercises. Our br. Downing was a most efficient helper at the meetings. Saturday and Sabbath being our monthly appointment, our meetings were continued till Sunday night.

(To be continued.)

#### DONATIONS

Received in December, 1848.

##### Maine.

Sedgwick Bay, Fem. Miss. Soc., Mrs. Eliza H. Watson tr., for Bur. Miss.,	19,00
Eastport, Washington St. ch., to cons. Daniel S. Hayden, L. M.,	100,00
Wiscasset, John Sylvester	10,00
Lincoln Asso., A. Perkins tr., viz.—Thomaston, 1st ch. and cong. 12,50;	
P. Butler 1,00; G. But-	

Jer, 3d 1,00; do., 3d ch., Fem. Miss. Soc., 20,00; D. Brown 2,00; West Thomaston, 1st ch. 10,70; Union ch., L. Leron 1,00; S. Leron 50c.; St George, 2d ch., Rev. D. Small, 5,00; J. Alexander 2,00; others 24,33; Warren, ch. 69,62; Hope, ch. 27,00; col. at Asso. 7,57, 184,22	
Kennebec Asso., G Pullen tr., viz.—Water-ville, Prof. Keely 5,00; New Sharon, ch. 3,00; Cornville, friends 3,25; Skowhegan 1,00; Belgrade 1,50; Bloomfield, ch. 18,50; Fem. Miss. Soc. 24,00; Augusta, 1st ch. 16,70,	72,95
Damariscotta Asso., B. W. Plummer tr., viz.—Col. 9,00; Nobleboro', 1st ch. 25,50; Alna and Newcastle, ch., Tobey & Avery, 1,50; Jefferson, 2d ch. 5,75; Whitefield, 2d ch. 5,27; Wal-doboro', ch. 4,47; Wool-wich, ch. 10,70; Dama-riscotta, ch. 41,64,	103,83
Cumberland Asso., J. Chandler tr., viz.—North Yarmouth, ch. and cong. 13,00; concert box 5,00; Fem. Miss. Soc. 20,00; cash 1,00,	39,00
To constitute Rev. Enos Trask, Rev. Daniel Small and Gilbert Pullen L. M., and one to be named, per Rev. J. Wilson, agent,	— 400,00
	— 529,00

##### New Hampshire.

Portsmouth Asso., Mr. Brown tr., Portsmouth, ch., Fcm. Miss. Soc.	12,00
Meredith Asso., J. Spaulding tr., viz.—Rumney, ch. 9,00; Mer-edith, 2d ch 21,30,	30,30
Dublin Asso., Washington, ch.	14,00
Newport Asso., T. J. Harris tr., viz.—Hanover, ch. 11,50; Corn-ish, ch. 26,27; New London, Mr. Greely 5,00,	42,77
J. Wilson	,93
To cons. Rev. Phineas Bond L. M., per Rev. J. Wilson, agent,	— 100,00

##### Vermont.

Baptist State Convention, Rev. W. Kimball tr., viz.—Caven-dish, Rev. Ariel and Emma P. Kendrick 5,00; Ludlow, ch., for sup. of Rev. Mr. Brown, 18,01; Rutland, Wm. Green, for Assam Miss. 3,00; per Rev. Oren Tracy, agent,	26,01
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##### Massachusetts.

Berkshire Asso., George Millard tr., 204,13; Wil-	
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liamstown, ch. 12,97; South Adams, ch. 16,22; (of which 232,01 is for the sup. of Rev. N. Har- ris, and 1,31, from Beck- et Sab. sch., for sup. of Mr. Harris's sch;) to cons. Rev. J. V. Am- bler and Joseph Wards- worth L. M.,	233,32
Worcester Asso.	47,17
per Rev. Oren Tracy, agent,	— 280,49
Boston, 1st ch., (of which §162 is for the sup. of Rev. Mr. Mason, §20 for German Miss., and §18, from Mrs. James Loring, for sup. of a scholar in Mrs. Mason's school named R. H. Neale,)	200,00
do., Bowdoin Sq're Board of Benev. Operations, Wm. C. Reed tr.,	50,75
do., Charles St. ch., mon. con.,	10,35
do., Rowe St. ch., C. D. Gould tr, 93,47; do., Infant Sab. sch. 6,53,	100,00
do., "a layman," for the Karen Miss.,	100,00
do., "a friend," of which §2 is for German Miss.,	5,00
	— 466,10
Mansfield, ch.	1,00
Fitchburg, ch., to cons. Miss Miranda Sherwin L. M.,	100,00
West Cambridge, ch.	59,43
Medford, James Nutall, towards sup. of Dr. Judson,	15,00
West Wrentham, ch.	5,00
Roxbury, Tremont ch., R. W. Ames tr.,	54,08
Worcester, 1st ch., A. D. Whit- temore tr., to cons. L. M. to be named,	122,36
North Reading, Miss Sally Jones Charlestown, members of High St. ch., to cons. William Butts L. M.,	2,00 100,00
	— 1205,46
Rhode Island.	
Baptist State Convention, V. J. Bates tr, viz.— Providence, 1st ch. and soc, mon. con., to cons. two L. M. to be named, 200,00; do., 3th ch. 10,00; Fruit Hill, ch., Sab. sch., H. B. Drown tr., 13,05; Warren, ch., John Hail tr., 24,64,	247,69
Connecticut.	
New London, Huldah E. Thomp- son, for her L. M.,	100,00
Baptist State Conventi n, Ware- ham Griswold tr., (of which §121 is from Thomson, Cen- tral ch., to cons. Rev. Charles Willet L. M.; §111 from Vol- untown ch., to cons. John L. Smith L. M.; and §200 by sundry churches and individ- uals, to cons. Rev. Solomon Gale and Rev. William C.	

Walker L. M. "Of the above, the following sums have also been designated by their re- spective donors, as follows:— Rev. Levi Meech 25,00, for sup. of Rev. Mr Binney's school; Rev. C. Weaver 20,00; Rev. Erastus Denison 20,00; Rev. W. C. Walker 10,00; Wilkinsonville, ch. 34,25; Codrington Colver 20,00; Daniel Lamb 10,00; for sup. of Karen preachers, and 3,50 from Daniel Lamb, for circulation of the Karen scrip- tures;" per Rev. Oren Tracy, agent,	612,70
Essex, ch., S. C. Redfield tr., to cons. Richard P. Williams L. M.,	100,00
	— 812,70

## New York.

Champlain Convention, J. W. Cutting tr., to cons. Rev. L. Smith and Rev. Charles Berry L. M.,	256,88
Palmyra, Mr. Cooper	5,00
New York city, Miss Elizabeth Cauldwell, "for Rev. Mr. Bronson for sup. of a school at Assam,"	24,00
Big Flats, Sab. Sch. Miss. Soc., for the Karen Miss.,	3,00
Akron, Rev. Augustus Warren	8,00
	— 296,88

## Pennsylvania.

Bethany, Mrs. Eunice Torrey	2,00
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## Canada.

Lobo	2,65
	— 3222,39

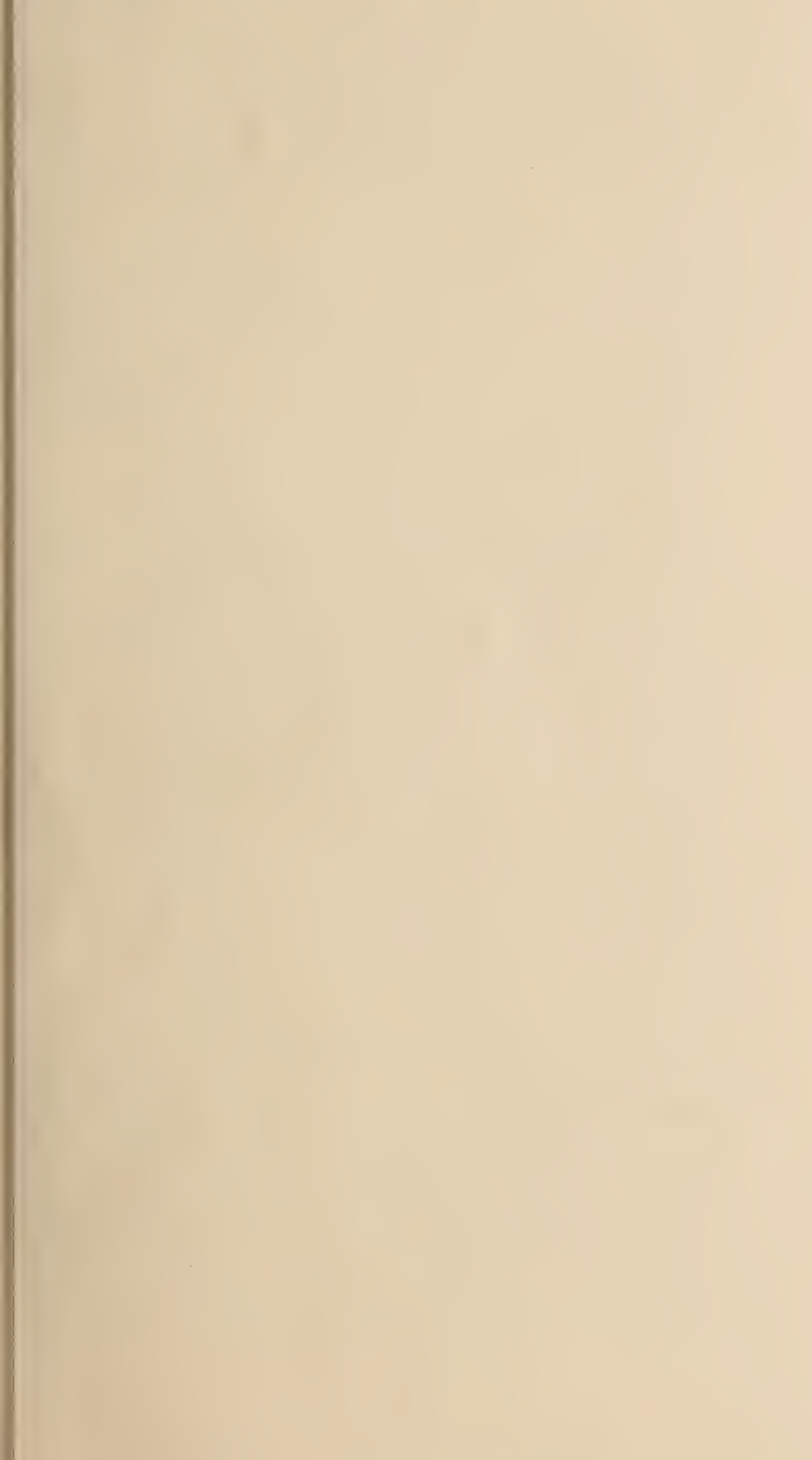
## Legacies.

Portland, Me., Mrs. Hannah Carleton, per Rev. George J. Carleton administrator, to cons. Amos Sawyer, Mrs. Hannah Sawyer, Miss Mary Sawyer, Mrs. Sarah A. Saw- yer, Mrs. Elizabeth Cummings, Mrs. Abigail Fernald, Mrs. Fanny Shelton, Miss Mary C. Beecher, Charles G. Carleton, and Miss Mary Radford L. M.,	1000,00
Providence, R. I., Nicholas Brown, per W. D. Ticknor, Treas. of Mass. Bap. Conven- tion,	200,00
	— 1200,00
	— 3422,39

Total from April 1 to Dec. 31, 1843,  
\$45,517,18.

The Treasurer also acknow-  
ledges the receipt of the  
following sums from the  
American and Foreign Bible  
Society, viz.—

For the French Mission,	500,00
" " German Mission,	1000,00
	— 1500,00



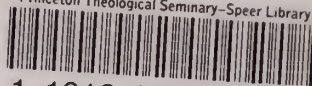
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